

INTRODUCTION: MAPPING THE MONGUOR

The thirteen contributions in this collection shed new light on the people, officially referred to in China as the Tu, but in the West more commonly known as the Monguor,¹ who numbered 289,565 in 2010 (Poston and Xiong 2014:118), and who lived mostly in Qinghai and Gansu provinces. While considered in China to be a unitary *minzu*, or nationality, with a single history, language, and culture, and also assumed to be as much by Western scholars, a growing body of research is suggestive of the diversity within this group (Janhunen 2006). One indication of this diversity has been the proliferation of names used to describe localized populations of the Tu, including Karilang, Mongghul, Huzhu Mongghul, Huzhu Tu, Tianzhu Tu, Mangghuer, Gansu Mangghuer, Reb gong Tu, Dordo, Wutun Tu, Baoan Tu, Shaowa Tu, Mongolic Tu, Naringhuor Mongghuor, Datong Tu, and Halchighul Mongghul. Linguistic research has also revealed diversity among the Monguor, showing that their first languages may include Qinghai Chinese (Datong Tu) and other 'Creolized' Sinitic varieties (Wutun), as well as Mongolic (Mongghul, Mangghuer, Reb gong Tu) and Bodic varieties (Shaowa Tu) (Janhunen et al. 2007).

Rather than aiming to provide an encyclopedic account of the Tu, this volume explores the extent of diversity within the group, looking at what divides the Monguor as much as what unites them. Since Monguor Studies is a field that receives little attention, our efforts are aimed primarily at colleagues in other disciplines who may have occasion to mention the Monguor, including Tibetologists, Sinologists, Mongolists, and anthropologists and linguists who work in the area, and typically assume one of these disciplinary perspectives. The Monguor are dealt with differently in each discipline. Tibetologists typically refer to the Monguor as Tibetanized (e.g., Wang 2000) or so 'Buddhicised' as to be effectively Tibetan (e.g., Fischer 2014). Mongolists, and specialists on Inner Asia more broadly, tend to emphasize that the Monguor are Sinicized (e.g., Molnár 1994). Meanwhile, Sinologists drawing on Chinese language sources tend to portray the Tu as an 'indigenous' ethnic group with their own distinct traditions and identity (e.g., Mackerras 2003). What is remarkable about these claims, apart from their obvious contradictions, is their willingness to assume cultural and linguistic uniformity, as well as unity of historical and contemporary identity, with recourse to scant evidence. When the Monguor are mentioned, they are often not discussed in their own right, but deployed as an example of Tibetan cultural sovereignty, degradation of classical Mongol forms, or the capacity (or lack thereof) of the Chinese state to manage its multiethnic population. We hope this book will counter generalizing tendencies when discussing the Monguor. We also hope it will enable researchers to deal more respectfully and accurately with this diverse population beyond categorical generalizations, without recourse to discourses that elide diversity via uncritical use of concepts of fluidity and hybridity, and for purposes other than disciplinary boundary work.

We have adopted a 'mapping' approach to compiling and organizing this book, in order to place internal diversity at the center of our analysis. This is loosely based on the 'cultural mapping' approach used by UNESCO, which is a participatory, GIS-enabled approach that aims to create inventories of 'cultural resources' and thus 'safeguard cultural diversity'.² In contrast to this approach, we use 'mapping' in three distinct senses. Firstly, this book maps the cultural and linguistic diversity among different Monguor populations, aiming to trace the extent of difference rather than creating a full

¹ We use Tu and Monguor interchangeably here.

² <http://www.unescobkk.org/culture/tools-and-resources/tools-for-safeguarding-culture/culturalmapping/>, accessed 7 December 2014.

inventory. We look at traditional forms of knowledge, folk arts, communal rituals, oral traditions, ethnonyms, glottonyms, social organization, and individual biographies in order to clarify the diverse experiences and practices that have constituted what it has meant to be Monguor from the mid-nineteenth century until today.

A second way we use the term 'mapping' is more literal. In addition to asking *who* the Monguor are in all their diversity, we also give attention to *where* the Monguor are. We have organized the book according to traditional territorial forms that structured much of the diversity among the Monguor. At the largest level, we have divided the book into three sections, each dedicated to one of the main Monguor population centers:

- Duluun Lunkuang 'The Seven Valleys', primarily in Huzhu Tu Autonomous County
- Sanchuan 'The Three Valleys', primarily in Minhe Hui and Tu Autonomous County, and
- Khre tse Bzhi 'The Four Estates' in Tongren County.

These three territories are in contemporary Qinghai Province, on the northeastern edge of the Tibetan Plateau.

Figure 1. Monguor population centers on the northeast Tibetan Plateau, in Qinghai Province. Most Monguor live in three prefecture-level administrative units: Xining Municipality (A); Haidong Municipality (B), and; Huangnan (Rma lho) Tibetan Autonomous Prefecture (C). The Duluun Lunkuang are primarily in Huzhu Tu Autonomous County (2), but also in Datong Hui and Tu Autonomous County (1), and Ledu County (3). The Sanchuan region is in southern Minhe Hui and Tu Autonomous County (4), and the Khre tse Bzhi are in northern Tongren County (5).³



³ Maps in the introduction were made by Gerald Roche based on data from the Tibetan and Himalayan Library's interactive map (www.thlib.org/places/maps/interactive) and using the image Subdivisions_of_Qinghai_(China).png available at Wikimedia Commons (commons.wikimedia.org/).

The distance between these three territories, their lack of social, economic, and other connections, and their embeddedness in distinct local milieus, suggest that they should be treated separately. Beyond this tripartite division of the Monguor territorially, we also 'map' the Monguor spatially at an even finer level, looking at individual communities and communal networks, in order to tease out the organization of difference. Importantly, we make every effort to recognize and name this diversity in both traditional and modern administrative terms.

The final sense in which we 'map' the Monguor is temporally, as the subject of various projects to categorize and manage cultural and linguistic diversity. We see, for example, how the first Western encounters with the Monguor by Catholic missionaries saw them portrayed generically as Mongols. Following this, ethnographer-explorers began a project to disentangle the Monguor and the Mongols, which led to the contemporary state project and the creation, and the subsequent and ongoing reification, of the Tu *minzu*. This sense of 'mapping' crosscuts all the articles in this book, insofar as the diversity detailed in these essays highlights the problematic nature of referring categorically to 'the Monguor' or 'the Tu'. Nevertheless, the first two contributions of the volume deal most explicitly with the contemporary project to create a unitary Tu identity.

The first article in this collection is an encyclopedia entry by Cui Yongzhong, Zhang Dezu, and Du Changshun, translated by Keith Dede, examining the controversial origins of the Tu. The text presents two competing theories on Tu origins, namely the 'Mongol' and 'Tuyuhun' hypotheses, based on evidence from Chinese historical records. This article includes various ethnonyms used to describe the Monguor, as well as numerous extracts from Ming (1368-1644) and Qing (1644-1911/12) dynasty records. The 'Mongol Theory' suggests that the Tu are descendants of thirteenth century Mongol soldiers, while the 'Tuyuhun Theory' posits that the Monguor originate in an older population that migrated into the region in the third century CE. What remains unexamined in the text is the suggestion that the Tu are a single people with a single origin that can be traced primarily by recourse to Chinese language texts. Evidence from non-textual sources, such as oral traditions or material culture, is given little consideration compared to textual sources. No attempt is made to consider the validity of the question being debated. In this light, the text can be read as a contribution to the ongoing project of constructing the Monguor as an unproblematically unitary ethnic group. By focusing on the controversy of origins, attention is diverted from the controversy of the nature of the Tu as a single *minzu*.

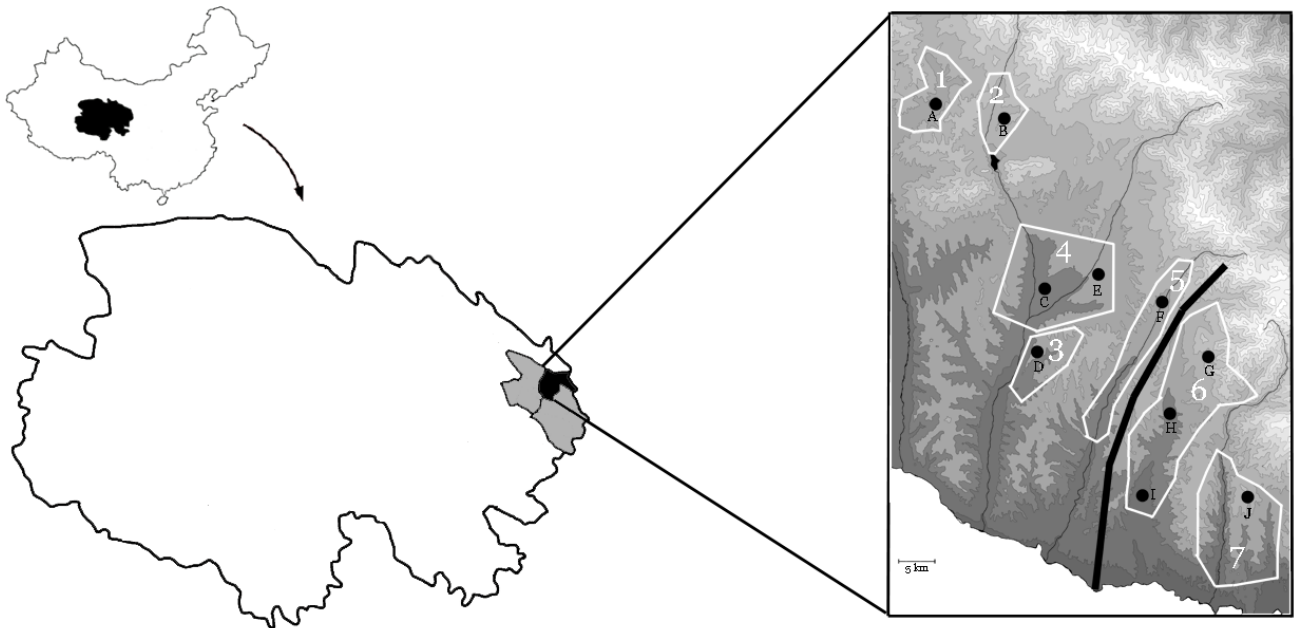
The next contribution in this section deals with continuing efforts to construct the Tu as a *minzu*, and focuses on the Fourth Qinghai Provincial Tu Literature Forum, held 26-28 July 2012 in Weiyuan Town in Huzhu. Limusishiden and Ha Mingzong provide a translation of the Forum program, which primarily focused on situating Tu literature within a framework of Chinese *minzu* literature, and assumes that Tu literature refers to anything written by a person officially classified as Tu, regardless of the writing's content and its relevance to Monguor people, their lived experiences, and their concerns. Limusishiden, who attended the Forum, suggests, in analyzing the Forum's content, that Monguor authors might fruitfully consider focusing on creations that provide more detail about their own culture, people, families, and communities.

Following this, the book is organized according to traditional Monguor territories. The first of these sections deals with the Duluun Lunkuang, 'The Seven Valleys'. This territory was administered by Rgulang Monastery⁴ before 1949. The traditional seven valleys and the modern administrative units they have become are:

⁴ Dgon lung, Erh-ku-lung, Yu-ning, Youning.

- Shdazi Lunkuang: Dala Mongghul Township; Yangja Village, Gaodian Town, Ledu Region; the Shdazi area in Hongyazigou Township, Huzhu County; and Qighaan Dawa⁵ (Baiyahe in the north part of today's Dongshan Township, Huzhu County) were historically part of Shdazi Lunkuang, which was one of the smallest *lunkuang* in terms of household and village numbers.
- Tangraa and Shgeayili Lunkuang: Donggou Township, Huzhu County.
- Darimaa Lunkuang: Danma Town, Huzhu County.
- Saishigu Lunkuang: Datong Hui and Mongghul Autonomous County.
- Shde Qurizang Lunkuang: Nanmengxia Town, Huzhu County.
- Wuxi Lunkuang: Wushi Town, Huzhu County.
- Naringhuali Lunkuang: Dongshan Township, Huzhu County.

Figure 2. The Duluun Lunkuang: 1. Saishigu Lunkuang; 2. Shde Qurizang Lunkuang; 3. Naringhuali Lunkuang; 4. Tangraa and Shgeayili Lunkuang; 5. Darimaa Lunkuang; 6. Wuxi Lunkuang, and; 7. Shdazi Lunkuang.



We use the term 'Mongghul' to refer to all residents of the Duluun Lunkuang: those classified as Tu in Huzhu, Datong, and Tianzhu counties and Ledu Region, in addition to the Tu residents of Fulaan Nara,⁶ who speak Mongghul and refer to themselves as 'Karilang' (Faehndrich 2007), rather than 'Mongghul'. In the past, residents of the Seven Valleys supported Rgulang Monastery by providing cash, wood, grain, wheat straw, and labor. Similarly, under Rgulang Monastery management, they assisted each other, and other communities in other valleys by, for example, helping villages or households in the case of drought, hailstorms, or fire, and in holding religious rituals. Members from other valleys were also invited to participate in key events held in a certain valley. There were close connections between Rgulang Monastery and all the communities of the Seven Valleys, as well as between those communities.

The first article in this section, by Limusishiden, is Health and Illness Among the Mongghul. Personal accounts of health, illness, and healing among the Mongghul are followed by an examination

⁵ In 2012, there was no indication that Qighaan Dawa villagers contacted other villages of Shdazi Lunkuang. Few people knew the historical connection with the villagers of Shdazi.

⁶ Fulaan Nara includes today's Songduo and Hongyazigou townships, Wushi Town, Huzhu County, and Dala Mongghul Township, Ledu Region.

of the causes of illness, medical practitioners, disease names and treatments, anatomical terms in the Mongghul language, preventative measures, narratives of the experiences of a Mongghul doctor in Xining (capital of Qinghai Province), and a brief description of contemporary healthcare infrastructure in Huzhu County. As Limusishiden notes, the local perception of the efficacy of traditional medicine has been influenced by family planning policy, changing labor/ work practices that nowadays see young people leaving Huzhu to perform migrant labor and returning with new ideas (including experiences of seeking medical treatment within the biomedical system), and the Rural Cooperative Health Insurance initiative. In total, these changes have increased people's reliance on and trust in the biomedical health system while simultaneously undermining traditional medical knowledge in Huzhu. This article is important in providing a veritable charter of the beliefs and practices among the Mongghul that once formed the foundations of a unique, localized worldview which is now rapidly corroding.

The next article, by Limusishiden and Kevin Stuart, is a detailed description of the Diinquari ritual observed in eight Mongghul villages in the Shdazi Valley, where it is held annually from the twenty-fourth day of the tenth lunar month to the first day of the eleventh month. These dates include the death date of Tsong kha pa as observed by Dge lugs Buddhist communities elsewhere in commemoration of his life. The ritual provides an example of how broad cultural patterns, in this case, Dge lugs Buddhist patterns, are organized and incorporated into territorialized social forms. The article concludes by suggesting that it is unlikely the ritual will continue. Many younger villagers earn cash in urban areas, and an increasing numbers of villagers, once they are financially able, move to towns and cities. With more frequent contact with the world beyond the village, locals quickly adapt to a more modern worldview and style of living that minimizes the value of investing in such rituals as Diinquari, and the traditional social structures through which such rituals were organized rapidly break down.

The following article, by Brenton Sullivan, again examines the role of the Mongghul within the wider Dge lugs Buddhist ecumene. Rather than examining how local society deals with Dge lugs influence, Sullivan examines how Mongghul individuals shaped the Dge lugs world. Sullivan focuses on relationships that existed over multiple generations between the Wang incarnate lama lineage based at Dgon lung Monastery on the northeastern Tibetan Plateau and various polities in Inner Mongolia. Dgon lung was a site of unparalleled influence during the first century of its existence and played an important role in promoting and maintaining orthodox Dge lugs scholasticism locally, and far beyond, to Inner Mongolia. Sullivan pays particular attention to the customary composed by the Fourth Wang Khutugtu (1846-1906) for Eren Monastery in Inner Mongolia, which prescribed the system for nominating, testing, and awarding candidates for scholastic degrees. An important implication of this study is to challenge the reification of the boundaries separating Mongolia from Tibet, and to also look at Monguor individuals and institutions as agents of cultural change, rather than merely as passive recipients of cultural patterns originating in Lhasa or Beijing.

The final article in the section on the Seven Valleys is by Qi Huimin and Burgel RM Levy and is titled *Bilingualism in Song: The Rabbit Song of the Fulaan Nara Huzhu Mongghul*. It provides musical notation, and musical and linguistic characteristics of a Chinese-Huzhu Mongghul bilingual song in the Fulaan Nara dialect of Huzhu Mongghul. Qi, a native of Qinghai Province and Levy, who did linguistic research in the area, collaborate to document a song that alternates between the Qinghai Chinese dialect and Huzhu Mongghul.

The next section of the book deals with Sanchuan, the 'Three Valleys'. Located in the south of Minhe Hui and Tu Autonomous County,⁷ Sanchuan is home to a population of Tu now known in the literature as the Mangghuer (Slater 2003, Roche 2011), though they typically refer to themselves simply as Dasini kun 'Our People'. The heart of the Sanchuan region is the Guanting Basin, a flat fertile plain that lies on the north bank of the Yellow River, where it slows and broadens before plunging through yet another canyon on its way down from the Tibetan Plateau. The basin is densely settled, dotted with temples and monasteries, and covered in groves of poplar and well-watered fields. Behind the basin rises an arc of mountains, also home to numerous Mangghuer who farm in unirrigated fields on the terraced slopes, and herd sheep in the hills and gullies where it is too steep to farm. Many Mangghuer communities are side-by-side with Tibetan, Han Chinese, and Muslim communities. No single authority ruled over the Three Valleys prior to its incorporation into the modern Chinese state: communities were managed by a complex and fuzzy mosaic of local chieftains, known as *tusi*, monastic estates, village confederations, and direct administration by imperial magistrate.

Figure 3. The Sanchuan region in southern Minhe County. The southern border of the region is formed by the Yellow River, and the eastern and western borders are coterminous with the borders of Minhe County.



The first essay in this section takes us back to the initial appearance of the Monguor in Western literature, and examines the life of Samt'andjimba, a Sanchuan native who came to international attention in the mid-nineteenth century in the writings of the Catholic missionaries Huc and Gabet. Xénia de Heering's translation of the original French article by Valère Rondelez walks us through Samt'andjimba's life as reconstructed from missionary archival sources. Originally a Tibetan Buddhist monk, Samt'andjimba converted to Christianity, and spent much of his life in the company of Christian missionaries, acting as a cultural and linguistic broker between the worlds of Western missionaries and explorers; Tibetan, Mongol, and Chinese spheres; as well as his own home region of Sanchuan. The numerous quotes from nineteenth century European missionaries and explorers offer fascinating insight into how Samt'andjimba was viewed during the first documented cross-cultural encounter between the Monguor and the West. Throughout the article, Samt'andjimba is consistently referred to

⁷ Haidong Municipality, Qinghai Province. Within Minhe County, the Three Valleys cover all of Guanting Town and Zhongchuan Township, as well as parts of Gangou, Xing'er, and Qianhe Townships.

as a Mongol, and treated with stereotypes that were typically applied to this category at that time – aimless, wandering, imbued with natural fortitude, but lacking discipline, and so on – all based on the assumption that as a Mongol, Samt'andjimba must have come from a nomadic background.

The next selection – On The Shirongols, written by Grigorij Potanin and translated by Juha Janhunen – ties in with the previous article through the person of Samt'andjimba. During his stay in Sanchuan in 1884-1885, the Russian explorer Potanin was accompanied and guided by Samt'andjimba. Potanin's writing provides the first eye-witness account of Sanchuan in any Western language. It includes detailed and accurate information on language, dwellings, clothing, food, agriculture, weaving and the division of labor, general information on religion, Buddhism and the cult of territorial deities, shamanism, the consecration of a religious icon, rituals during drought and thunderstorms, annual community festivals, and family customs and events. This text also includes perhaps the first attempt to look at the Monguor through a modern ethnographic lens. Potanin collates information on the various Monguor populations, discusses aspects of their history and demography and, after listing several possible ethnonyms, suggests that these populations should be referred to collectively as the Shirongols, a novel ethnonym that he admits to borrowing from Samt'andjimba, but which has never been in use among the Monguor.

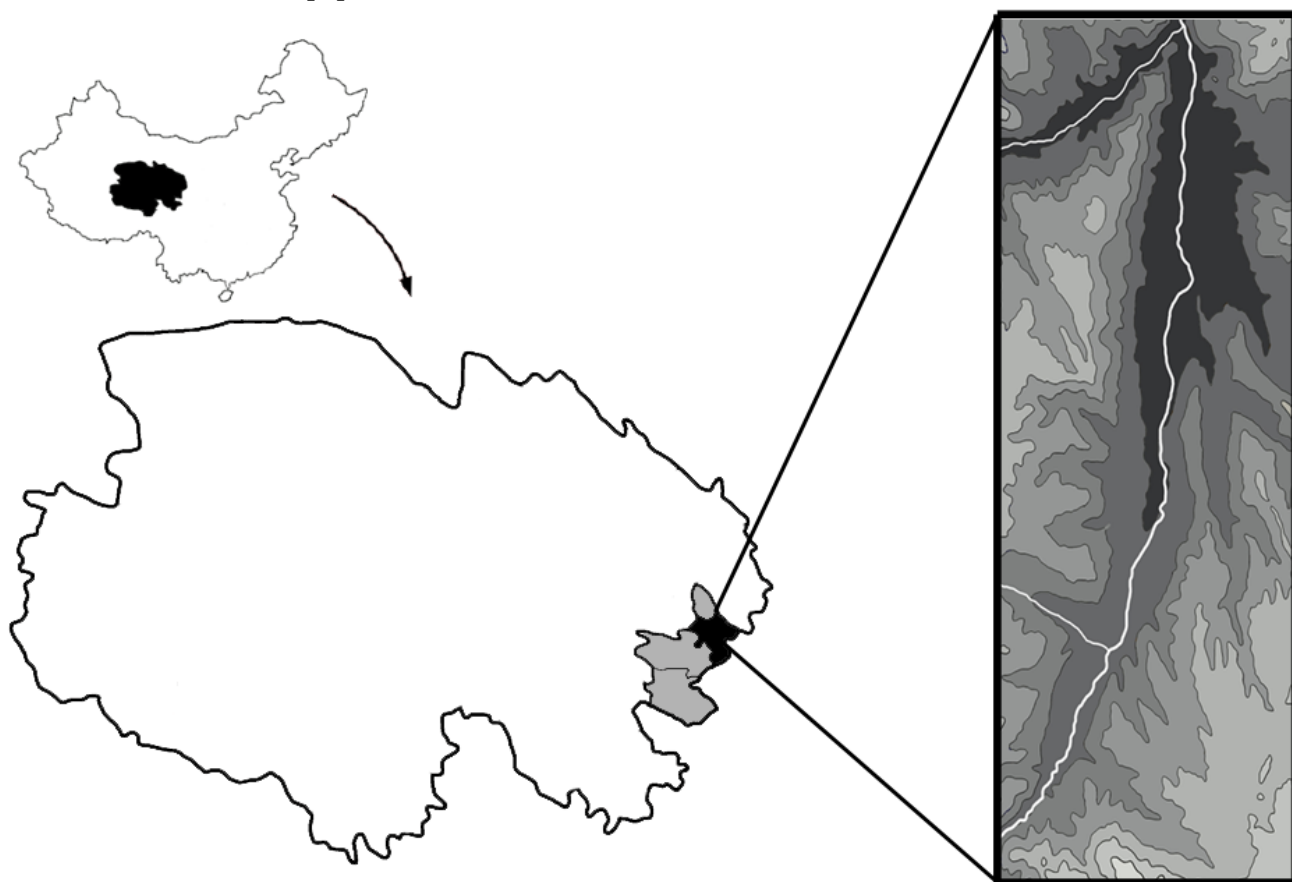
The next selection, also written by Potanin, translated by Xénia de Heering, features eleven folktales and historical narratives that were collected during Potanin's visit to Sanchuan in 1884-1885. These narratives deal with Wencheng Gongzhu, the Chinese bride of the Tibetan emperor, Srong btsan sgam po; the building of the Potala Palace; Tsong kha pa, the founder of Dge lugs Buddhism; the founding of Dmar gtsang Monastery in A mdo; events from the Chinese epic, *Journey to the West*, and events related to Li Jinwang, a Tang Dynasty general, and his adopted son, Li Cunxiao. Like many contributions in the volume, these folktales and their complex origins and local adaptations, reveal how problematic it is to make sweeping statements that define the Monguor as either Tibetanized or Sinicized.

Aila Pullinen presents the final contribution in this section, titled Mangghuer Embroidery: A Vanishing Tradition. Her description of women's folk art practices is based on consultations with numerous artisans and others undertaken during visits to Minhe County in 2001 and 2002. This research presents new information on a significant but unexplored aspect of Monguor women's lives, which have generally been overlooked in scholarship on the Monguor, and includes details of sewing tools and materials, embroidery techniques, embroidered items, and embroidery's significance in Mangghuer women's lives in various stages of the lifespan. The materials are richly illustrated with numerous photographs.

The final section of the book examines the Monguor population of the Khre tse Bzhi, 'The Four Estates' in Tongren County. Now consisting of seven distinct village communities – Gnyan thog, Sgo dmar, Rka gsar, Bod skor, Upper and Lower Seng ge gshong, and Rgya tshang ma – the Four Estates were originally land allotments granted at the founding of the Ming Dynasty to Tongren residents of Chinese and Mongol ancestry. The valley where the Four Estates are found, consisting of the Dgu chu 'River Nine' and its tributaries, is overwhelmingly Tibetan. Nonetheless, inhabitants of the Four Estates today speak two distinct non-Tibetan languages. Residents of Gnyan thog, Sgo dmar, Rka gsar, and Bod skor speak a language that they call Manikacha 'Our Language', but which linguists call Bonan (Fried 2010b) and local Tibetans call Dor skad 'Dor Language'. Meanwhile, residents of Upper and Lower Seng ge gshong and Rgya tshang ma speak a language they call Ngandehua 'Our Language', but which linguists refer to as Wutun (Janhunen et al. 2008) and local Tibetans call, once again, Dor skad. The term Dor in this glottonym refers to the fact that, whilst inhabitants of the Four Estates think of

themselves primarily as Tibetan, they are considered, and consider themselves to be, a distinct population of Tibetans, the Dordo. This term, typically used with derogatory undertones by local Tibetans, but used in a more neutral vein by the Dordo themselves, is employed to refer to residents in all seven villages of the Four Estates, regardless of the language they speak.

Figure 4. The lower reaches of the River Nine in Tongren County. This section of the valley contains the Khre tse Bzhi and its resident Dordo population.



The first article in this section, an excerpt from a book by Blo bzang snyan grags (translated by Lcags mo tshe ring), is titled 'The Origin of Gnyan thog Village and the History of its Chieftains'. It offers an historical narrative that may be seen as either reinforcing or contradicting the origin narratives introduced at the start of this volume. It reinforces by supporting the 'Mongol Theory' of Monguor origins by detailing the migration of Mongol soldiers from the southern banks of the Yellow River to their descendants' current residence in Gnyan thog Village. However, in focusing on the lineage of local chieftains and their relations with local Tibetan society and successive Chinese imperial dynasties, it undermines the official historical narrative of the Tu in demonstrating the lack of connection between the residents of the Four Estates and other Monguor populations, thus suggesting that the origins and historical trajectory of the Dordo should be considered separately from other Monguor.

The second selection on the Four Estates is Tshe ring skyid's article, Rka gsar, a Monguor (Tu) Village in Reb gong (Tongren): Communal Rituals and Everyday Life. Rka gsar is one of four villages in Reb gong where the Mongolic Bonan language (aka Bao'an, Dor skad, and Manikacha) is spoken. The text provides information on the village's location and population, language, livelihood, clothing, religion, and community festivals, focusing particularly on elements distinguishing Rka gsar from

nearby Tibetan-speaking communities. The final section provides information about a significant event in recent local history – a landslide that occurred in 2009.

The third essay in this section is by Tshe ring skyid⁸ and is titled *An Introduction to Rgya tshang ma*, a Monguor (Tu) Village in Reb gong (Tongren). This essay presents background information on Rgya tshang ma Village, one of three villages where Ngandehua (Wutun) is spoken in Reb gong. Information includes population and location; housing; language; subsistence and income, focusing on the annual agricultural cycle; and religion and rituals, focusing particularly on communal rites.

Several principles guided our compilation of these materials. The first relates to the selection of translated texts, and aimed to present significant source materials that provided first-hand and other close-to-the ground observations of life in Monguor communities. In addition to the insights on the internal diversity among the Monguor offered by these texts, they also allow us to map different views of the Monguor held by outsiders over time. The selection of materials was also guided by our aim to map the internal diversity of the Monguor, thus we have included contributions from the three main Monguor territories, focusing on previously undescribed aspects of Monguor life. A final guiding principle was the participation of Monguor people in the project. Limusishiden, Ha Mingzong, Leags mo tshe ring, and both Tshe ring skyids, are Monguor authors who contributed writings or translations about their own communities. Two other Monguor individuals, Zhu Yongzhong and Wen Xiangcheng, also made significant contributions by assisting in the editorial process.

The manner in which we worked with local authors requires some explanation. For these authors, English is a third or fourth language that they have studied formally for only a few years. We worked intensively with these authors to edit their texts for readability, in a process somewhere in the gray regions of the authorial spectrum between editing and writing. Beyond editing the language for readability, we also elicited information from the authors so that their accounts contained maximal detail and specificity. We endeavored to identify the agents of actions, trying to attribute them to specific people or groups whenever possible, so as to reveal locally salient social distinctions based, for example, on age and gender, and to avoid generalizations that suggest unproblematic, unified behavior by collectives of individuals. We also sought specificity of place, tying descriptions to identifiable communities and administrative locations. This was done to avoid generalizing tendencies that suggest that common ethnic identification translates into what occurs in one community standing for the entire ethnic collective. Finally, we also sought specificity in time, seeking constantly to frame our descriptions in terms of the time-span in which they were written. This descriptive strategy, which we call 'restricted normativity', allows us to avoid two poles on the spectrum of possible temporal framings, each with their own shortcomings. On one end is the timeless, imaginary ethnographic present that ignores the dynamic aspect of culture. On the other end is a thin temporal slice of observed events that ignore the repetitive, conservative, prescriptive dimensions of the human experience. Our 'restricted normativity' approach allows us to acknowledge both the stable and dynamic aspects of cultural reproduction without privileging either.

The manner of compiling these materials also reflects our own disciplinary and professional backgrounds. Stuart is a student of culture who has lived in China since 1984. He has conducted research with local scholars on a variety of topics in a number of disciplines, including folkloristics, ethnography, development, ESL, and the environment. Roche is an anthropologist whose work has included a strong applied aspect, working with individuals to document endangered oral traditions and

⁸ Although they share the same name, Tshe ring skyid, the authors of the chapters on Rka gsar and Rgya tshang ma are different people.

other aspects of vernacular culture in their communities. We have both worked as English teachers in China, primarily with ethnic minority students in Qinghai, and in addition to classroom teaching, worked to develop linguistically and culturally appropriate materials and curriculum for students.

Preparing these materials presented numerous practical challenges and difficult editorial decisions. One of the most significant regards the representation of non-English terms from several languages (Mongolian, Mangghuer, Mongghul, Bonan, Chinese, Wutun, and Tibetan), especially when these had first been filtered through one or more other languages, for example, Chinese terms which had been rendered in French, Mongolian terms in Tibetan, Tibetan terms in Russian, and so on. Every attempt was made to render these terms in contemporary standardized orthographies: Hanyu Pinyin for Chinese, Wylie for Tibetan, Janhunnen et al.'s (2008) system for Wutun, Slater's (2003) system for Mangghuer, and Mongghul Pinyin for Mongghul (Limusishiden and Dede 2012). We were unable to identify a number of terms, however, and have left them in the form they were presented in the original articles. The Manikacha (Bonan) language presented a unique challenge, as it has no formally recognized orthography. Following local folk orthographic practices, Tshe ring skyid chose to render her language in Tibetan script, which we then Romanized using the Wylie system. Readers familiar with Tibetan should note, however, that her transcription follows an A mdo pronunciation of the Tibetan syllabary. We have provided the non-Roman script equivalents for all terms that we were able to confidently identify, which was somewhere between eighty and ninety percent of all non-English terms. Other terms were too ambiguous for us to confidently identify. In certain cases where a term in Mangghuer or Mongghul has obvious origins in Tibetan or Chinese, we have noted those equivalents, but we have consistently sought to maintain Romanizations that reflect local language practice rather than the 'correct' renderings of source languages.

The use of square brackets [] throughout indicates editorial comments that we added in order to clarify and expand on certain points, and also in instances where rendering non-English terms into contemporary Romanization schemes has involved considerable interpretation on our behalf. We have also, in certain cases, provided tables of equivalencies showing the original spellings and the contemporary forms used in the text.

In addition to placing non-English terms in contemporary Romanization schemes, we have endeavored to locate all places mentioned in the text within the framework of contemporary administrative structures of the People's Republic of China. In some cases this was straightforward, but in many cases it involved a degree of interpretation, while in a few instances even pure guesswork was fruitless. As with renderings of general non-English terms, we have footnoted or provided tables of equivalences to show original forms in cases that seemed less than obvious. We have also changed original measurements, for example, in ells, fathoms, and feet, into the metric system.

In addition to these challenges of 'modernizing' the texts, another challenge was finding complete bibliographic information for the sources mentioned by the authors of translated texts. While every effort has been made to find such information, the incompleteness of the original articles has made this impossible in certain cases. Such citations are marked with asterisks to indicate that they contain no corresponding bibliographic entry.

In addition to the general issues above, we also note that in the translated article originally authored by Rondelez, we have omitted the 'Mr.' and other titles before surnames, other than in direct quotes; added a list of abbreviations; broken longer passages into shorter passages to assist the reader; and have made the occasional correction in obvious misspellings.

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CK Stuart, Xi'an, November 2014

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² The title is actually a journal name and the original French article gives both 1891 and 1896 for years.

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'a འ	Ba bOng chos rje བ་བོང་ཆོས་རྗེ
'Bras spungs འབྲས་སྤྲུངས་	Ba bzang བ་བཟང་
'Bras spungs Sgo mang འབྲས་སྤྲུངས་སྒོ་མང་	Ba rdzong ri lang བ་རྫོང་རི་ལང་
'Bri འབྲི	Ba yan rdzong བ་ཡན་རྫོང་
'cham འཆམ	Badaoshan 八达山
'don chos spyod འདོན་ཆོས་སྟོད་	bagua 八卦
'dul ba'i bkod gzhung rgyas pa འདུལ་བའི་བཀོད་གཞུང་རྒྱས་པ་	baihu 百户
'Dul ba'i mdo tsa ba འདུལ་བའི་མདོ་ཙ་བ་	Baima Si 白马寺
'Dzam gling spyi bsang འཛམ་གླིང་སྤྱི་བསང་	Baima Tianjiang 白马天将
'dzin grwa gong nas bzhed srol yod འཛིན་གྲ་གོང་ནས་བཞེད་སྟོལ་ཡོད་	Ban de rgyal བན་དེ་རྒྱལ་
'e ren འེ་རེན་	Ban Guo 班果
'Gag rdo rtags འགག་རྟོན་རྟགས་	Bang rgya བང་རྒྱ
'gro འགོ	bankang 板炕
'Jigs med ye shes grags pa འཇིགས་མེད་ཡེ་ཤེས་གྲགས་པ་	Bao Shiyuemei 鲍十月梅
'Ju lag འརྱ་ལག་	Bao Sibeihua 鲍四辈花
'tshogs gleng ཆོགས་གླེང་	Bao Yizhi 鲍义志
A Chaoyang 阿朝阳	Bao'an, Bonan 保安
A Jinlu 阿进录	baobei 宝贝
A khu 'Jigs med ཨ་ཁུ་འཇིགས་མེད་	Baojia 保家
A khu Blo gros ཨ་ཁུ་བློ་གྲོས་	Bazangou 巴藏沟
A lags Brag dkar tshang ཨ་ལགས་བྲག་དཀར་ཆང་	Bāzhōu/ Bazhou 巴州
A mdo ཨ་མདོ་	bca' yig chen mo བཅའ་ཡིག་ཆེན་མོ་
A myes Ba rdzong ཨ་མྱེས་བ་རྫོང་	Bcu ba'i lnga mchod བཅུ་པ་འི་ལྷ་མཆོད་
A myes Btsan rgod ཨ་མྱེས་བཙན་རྟོན་	Beijing 北京
A myes Gnyan chen ཨ་མྱེས་གཉན་ཆེན་	Ben Chengfang 贲成芳
A Rong 阿荣	Binkangghuali, Binkanggou 本康沟
Āchái 阿柴	bgro gleng བགོ་གླེང་
ahong 阿訇	Bi Yanjun 毕艳君
Alai 阿来	Bingling Si 炳灵寺
Alashan 阿拉善	binkang/ Binkang, 'bum khang འབྲུམ་ཁང་
An Liumei 安六梅	benkang 本康
Anjia 安家	Bis ba mi pham ngag dbang zla ba བིས་བ་མི་ཕམ་ངག་དབང་བླ་བ་
Āxià 阿夏	bka' བཀའ་
	bka' bcu བཀའ་བཅུ་

bka' rgya ma བཀའ་རྒྱུ་མ
Bka' rtse stong བཀའ་རྩེ་སྟོང་
Bkra shis 'bum 'khyil བླ་བྱ་བླ་མ་གྱིས་འབྲུམ་འབྲིལ་
Bkra shis lhun po བཀའ་གྱིས་ལྷན་པོ་
Bkra shis sgo mang བཀའ་གྱིས་སྒོ་མང་
Bla brang བླ་བྱ་བླ་མ་
Bla brang bkra shis 'khyil བླ་བྱ་བླ་མ་གྱིས་འབྲིལ་
bla ma བླ་མ་
bla ma dge skos rnams nyis thad ka thad ka'i
rgyug len pa dang / gsar du 'jog pa
sogs being bskul gyi do dam gang drag
byed བླ་མ་དགོས་སྒོ་མས་ཉིས་ཐད་ཀ་ཐད་ཀའི་རྒྱུ་ལེན་པ་
དང་། གསར་དུ་འཛིན་པ་སོགས་བཅིང་བསྐྱུལ་གྱི་དོན་མ་གང་དག
བྱེད།
bla ma gzhung las pa བླ་མ་གཞུང་ལས་པ་
bla ma khri pa བླ་མ་ཁྲི་པ་
bla spyi sogs khag bzhi བླ་སྤྱི་སོགས་ཁག་བཞི་
blo བློ་
Blo brtan rdo rje བློ་བརྟན་རྡོ་རྗེ་
Blo bzang 'jam pa'i tshul khirms, Wang
Khutugtu ལཱ་ཏུ་ཐོག་ལྷ་མོ་བཟང་འཇམ་པའི་ཚུལ་ཁྲིམས་
Blo bzang bstan 'dzin བློ་བཟང་བསྟན་འཛིན་
Blo bzang dar rgyas rgya mtsho བློ་བཟང་དར་རྒྱལ་རྒྱ་མཚོ་
Blo bzang snyan grags བློ་བཟང་སྟན་གྲགས་
Blo bzang tshul khirms dar rgyas rgya mtsho
བློ་བཟང་ཚུལ་ཁྲིམས་དར་རྒྱལ་རྒྱ་མཚོ་
Blo bzang ye shes rgya mtsho བློ་བཟང་ཡེ་ཤེས་རྒྱ་མཚོ་
Blo bzang ye shes rgya mtsho, Lcang skya IV
ལུང་སྐུ་བློ་བཟང་ཡེ་ཤེས་རྒྱ་མཚོ་
blo rigs བློ་རིགས་
blo rtags gnyis བློ་རྟགས་གཉིས་
blon po བློན་པོ་
Bod ljongs spyi tshogs tshan rig khang chos
lugs zhib 'jug tshan pa'i 'bras spungs
dgon dkar chag rtsom sgrig tshogs
chung བོད་རྫོངས་སྤྱི་ཚོགས་ཚན་རིག་ཁང་ཚས་ལུགས་ཞིབ་

འཇུག་ཚན་པའི་འབྲས་སྤྲངས་དགོན་དཀར་ཆག་ཙོམ་སྤྱི་གཙོགས་
ཆུང་
Bod skor བོད་སྐོར་
Bon བོན་
bong gu བོང་གུ་
Brag dgon zhabs drung འབྲག་དགོན་ཞབས་དུང་
brtsi bzhag བརྩི་བཞག་
bsam 'byed བསམ་འབྱེད་
Bsam blo khang tshan བསམ་བློ་ཁང་ཚན་
Bsam gtan sbyin pa བསམ་གཏན་སྤྱིན་པ་
bsang བསང་
bsang mchod བསང་མཚོད་
bsdus 'bring བསྐྱུས་འབྲིང་
bsdus chung བསྐྱུས་ཆུང་
bsdus grwa བསྐྱུས་གྲ་
bsdus grwa che chung བསྐྱུས་གྲ་ཆེ་ཆུང་
བསེ་
bsgro gleng བསྐྱོ་གླིང་
bshad grwa བཤད་གྲ་
bshad sgrub bstan pa'i byung gnas
བཤད་སྐྱབ་བསྟན་པའི་བྱུང་གནས་
bskang gso བསྐྱང་གསོ་
bsod btags legs pa བསོད་བཏགས་ལེགས་པ་
Bsod noms mgon po བསོད་ནམས་མགོན་པོ་
Bstan pa chos 'byor བསྟན་པ་ཚས་འབྱོར་
Bstan pa chos 'phel བསྟན་པ་ཚས་འཕེལ་
Bstan pa rgya mtsho བསྟན་པ་རྒྱ་མཚོ་
btsan khang བཅན་ཁང་
btsan par ma བཅན་པར་མ་
btsan po བཅན་པོ་
Btsan po Don grub rgya mtsho བཅན་པོ་དོན་གྲུབ་རྒྱ་མཚོ་
Btsan po no mon han/ Btsan po no min han
བཅན་པོ་ཙོ་མོན་ཏན་/ བཅན་པོ་ཙོ་མིན་ཏན་
Btsan rgod བཅན་རྟོད་
Bu su he བུ་སུ་ཧེ་
Bu'u hrin བུ་འུ་མིན་
Bya khyung བྱ་ཁྱུང་

Byams pa nor bu བྱམས་པ་ནོར་བུ
 Byang chub བྱང་ཆུབ
 Byang chub lam gyi rim pa'i dmar khrid thams
 cad mkhyen par bgrod pa'i bde lam
 བྱང་ཆུབ་ལམ་གྱི་རིམ་པའི་དམར་ཁྲིད་ཐམས་ཅད་མཁྱེན་པར་བ
 སྐྱོད་པའི་བདེ་ལམ
 Byang du lhag pa བྱང་དུ་ལྷག་པ
 Byang rar du spen pa བྱང་རར་དུ་སྤྲོན་པ
 Byang thang བྱང་ཐང
 Bza' ri tshang བཟའ་རི་ཆང
 bzlog pa བཟླག་པ
 Cai Jingping 蔡金萍
 Cai Yong'e 蔡永峨
 Cha yas ཇམ་ཡས
 chab ril pa ཇམ་རིལ་པ
 Cháhǎnménggǔ'ér 察罕蒙古尔
 chang ba lu ཇམ་བ་ལུ
 Chang Ping 常平
 Chang'an 长安
 Chen Mei 陈镁
 chen po hor gyi yul ཆེན་པོ་རྟོར་གྱི་ཡུལ
 Chengde 承德
 Chenjia 陈家
 Chenjiaola 陈交拉
 Chileb, Chile 赤列
 Chinan Dewen Zanpu 赤南德温赞普
 Chinan Dewen 赤南德温
 Cho 'phrul ཇོ་འཕྲུལ
 Chongli 崇礼
 chos grwa ཇོས་གྲ་
 chos grwa ba/ pa ཇོས་གྲ་བ/པ
 chos lugs pa ཇོས་ལུགས་པ
 chos mtshams ཇོས་མཚམས
 chos r(w)a ཇོས་ར་ཇོས་རྒྱ
 chos rje ཇོས་རྗེ
 Chos skor ཇོས་སྐོར
 chos thog ཇོས་ཐོག

chos thog snga ma'i rtsis bzhag gi rgyugs chos
 thog rjes mar dka' ram ma gtog pa
 thams cad la len zhing ཇོས་ཐོགས་སྐུ་མའི་རྩིས་
 བཞག་གི་རྒྱགས་ཇོས་ཐོག་རྗེས་མར་དཀའ་རམ་མ་གཏོག་པ་ཐམ
 ས་ཅད་ལ་ལོན་ཞིང
 chu bdag ཇུ་བདག
 Chu bzang ཇུ་བཟང
 Chuanhuang Erlang 川黄二郎
 Chuankou 川口
 Ci byed du song ཅི་བྱེད་དུ་སྦྱང
 Ci si khe ཅི་སི་ཁེ
 Cin ci dmag ཅིན་ཅི་དམག
 Co ne ཅོ་ནེ
 Cu'u hrin ཅུ་འུ་ཁྲིན
 Cuī Yǒnghóng 崔永红
 d+ha rma bu ti lba rta ལྷ་མ་བུ་ཏི་ལ་ར་རྟ་
 da das ད་དས
 Daban 达坂
 Dádá 达达
 Daihai 岱海
 Dala 达拉
 dam bca' དམ་བཅའ་
 dam bca' chen mo དམ་བཅའ་ཆེན་མོ
 Damajia 大马家
 Dámín 达民
 Dan tig དན་ཏིག
 dang po དང་པོ
 Danma 丹麻
 Danyan, Luoergou 洛儿沟
 daoren 道人
 Dar rgya དར་རྒྱ
 Dar rgya ri lang དར་རྒྱ་རི་ལང
 Darkhan, dar han དར་ཀན
 Dasi 大寺
 Dàtóng 大同
 Dàtōng, Datong 大通
 Datong he 大通河

Datongping 大墩坪
 dbu mdzad དབུ་མཛད
 dbus gtsang དབུས་གཙང་
 Dbyen bsdums དབྱེན་བསྐྱུམས་
 de'i 'phror gang len zhig tu long dgos babs la
 ltas nas longs དེའི་འཕྱར་གང་ལེན་ཞིག་ཏུ་ལོང་དགོས་
 བབས་ལ་ལྷས་ནས་ལོངས་
 Deng Sangmei 邓桑梅
 Deng Xinzhuangmei 邓新庄花
 Dengjia 邓家
 Dga' ldan དགའ་ལྷན་
 Dga' ldan byams pa gling
 དགོན་ལྷངས་དགའ་ལྷན་བྱམས་པ་གླིང་
 Dga' ldan pho brang དགའ་ལྷན་པོ་བྲང་
 dge ldan bstan 'bar ma'i dbu bskul
 ba དགེ་ལྷན་བསྐྱུང་འབར་མའི་དབུ་བསྐྱུལ་བ་
 Dge དགེ
 Dge ldan དགེ་ལྷན་
 Dge lugs དགེ་ལུགས་
 dge skos དགེ་སྐོས་
 dge skul དགེ་སྐུལ་
 Dgon lung དགོན་ལུང་ (Rgulang, Guolongsi 郭隆寺,
 Erh-ku-lung, Yu-ning, Youning 佑宁)
 Dgon lung bca' yig chen mo དགོན་ལུང་བཅའ་ཡིག་ཆེན་མོ་
 Dgon lung byams pa gling དགོན་ལུང་བྱམས་པ་གླིང་
 dgon pa spyi དགོན་པ་སྤྱི་
 dgon pa'i sgrigs 'og tu yod do cog དགོན་པའི་
 སྤྱིགས་འགྲུ་ཡོད་དོ་ཅོག་
 Dgra lha bcu gsum དག་ལྷ་བརྒྱ་གསུམ་
 Dgu དགུ་
 Dgu chu དགུ་ཚུ་
 dīdī 的的
 dka' bcu rab 'byams pa དཀར་བར་རབ་བྱམས་པ་
 dka' bcu དཀར་བརྒྱ་
 dka' rab 'byams དཀར་རབ་བྱམས་
 dka' ram དཀར་རམ་
 dka' rams དཀར་རམས་

dkar yol དཀར་ཡོལ་
 Dkon mchog bstan pa rab
 rgyas དཀོན་མཆོག་བསྐྱེད་པ་རབ་རྒྱས་
 Dkon mchog dar rgyas དཀོན་མཆོག་དར་རྒྱས་
 Dkon mchog skyabs དཀོན་མཆོག་སྐྱབས་
 dkyus དཀྱུས་
 Dmag dpon pi tsi ri lang དམག་དཔོན་པི་ཅི་རི་ལང་
 dmag rtsed དམག་རེད་
 Dmar gtsang དམར་གཙང་
 Dmar gtsang brag དམར་གཙང་བྲག་
 Dmar gtsang rta chen po དམར་གཙང་རྟ་ཆེན་པོ་
 Dme དམེ
 Dme shul དམེ་ཤུལ་
 Dngul rwa དངུལ་རྩ་
 Don 'grub འོན་འགྲུབ་
 don rtogs pa འོན་རྟོགས་པ་
 Don yod chos kyi rgya mtsho འོན་ཡོད་ཆོས་ཀྱི་རྒྱ་མཚོ་
 Dong Yongxue 东永学
 Dongdanma 东丹麻
 Donggou 东沟
 Donghe 东和
 Dongshan 东山
 Dongxiang 东乡
 Dor bhi tis bang འོར་བྷི་ཏིས་བང་
 Dor rdo འོར་རྩོ་
 Dor sde འོར་སྡེ་
 Dor skad འོར་སྐད་
 Dor tis འོར་ཏིས་
 Dou Guanbaonuer 窦官保女儿
 Dòu Wényǔ 窦文语
 dou 斗
 Doujia 窦家
 Dpa' ris དཔའ་རིས་
 Dpa' ris ba དཔའ་རིས་བ་
 Dpa' ris tshe ring don 'grub དཔའ་རིས་ཆེན་འོར་དོན་འགྲུབ་
 Dpal chen stobs rgyas དཔལ་ཆེན་སྐྱབས་རྒྱས་
 Dpal ldan bkra shis དཔལ་ལྷན་བརྒྱ་ཤིས་

Dpal ldan dar rgyas དཔལ་ལྷན་དར་རྒྱས
 Dpal rtse rgyal དཔལ་རྩེ་རྒྱལ
 Dpal snar thang gi bca' yig 'dul khrims dngos
 brgya 'bar ba'i gzi 'od [dang / rwa
 sgreng / dgon lung byams pa gling
 dgon ma lag bcas kyi bca' yig]
 དཔལ་སྐྱར་ཐང་གི་བཅའ་ཡིག་འདུལ་བྱིས་དངོས་བརྒྱུ་འབར་བ
 འི་གཟི་འོད་དང་། རུ་སྒྲིང་། དགོན་ལུང་བྱམས་པ་སྒྲིང་དགོན་མ་
 ལག་བཅས་ཀྱི་བཅའ་ཡིག་
 Dpung nge ri lang དཔུང་ངེ་རི་ལང
 Dri med yon tan འི་མེད་ཡོན་ཏན
 drug ba ལྷག་བ
 Dū Chángshùn 杜常顺
 Du Jinbaohua 杜金保花
 Duluun, Baiya 白崖
 Dung dkar ལུང་དཀར
 Dung dkar blo bzang 'phrin las
 ལུང་དཀར་ལྷོ་བཟང་འཕྲིན་ལས
 dur mchod ལུར་མཆོད
 Durishidii, Duoshidai 多士代
 dus chen ལུས་ཆེན
 Duwa, Duowa 多哇
 Dwags po ལྷགས་པོ
 E Shuangxihua, Nuo Shuangxihua 鄂双喜花
 E'érdān 额尔丹
 Ershisanhao 二十三号
 fala 法拉
 fan 幡
 Fangtuu, Qianbangou 前半沟
 Farishidin, Xingjia 星家
 Faxian 法显
 Fojiao 佛教
 Foorijang, Huoerjun 霍尔郡
 Fujia, Hulijia 胡李家
 g.yang གཡང
 g.yang 'bod གཡང་འབོད
 G.yang can rdo rje གཡང་རོད་རྩེ

g.yo sgyu'i sbyor ba གཡོ་སྐུའི་སྤྱོར་བ
 gab gzahags གབ་གཞགས
 gab gzahags na thong གབ་གཞགས་ན་ཐོང
 Gamaka 尕马卡
 Gan'gou, Gangou 甘沟
 ganda 干大
 Ganjia 甘家
 Gannan 甘南
 Gānsù, Gansu 甘肃
 Gansu xin tongzhi 甘肃新通志
 Gānsù-Qīnghǎi-Níngxià 甘肃-青海-宁夏
 Ganzhou 甘州
 Gaochang 高昌
 Gaodian 高店
 Gāozǔ 高祖
 Gar rtse sdong གར་རྩེ་སྟོང
 Gashari 尕沙日
 Gcan tsha གཅན་ཅཱ
 Gcan tsha གཅན་ཅཱ།, Jianzha 尖扎
 Gdugs dkar གདུགས་དཀར
 Ge sar གེ་སར
 Ge sar dmag gi rgyal po གེ་སར་དམག་གི་རྒྱལ་པོ
 Ge sar tshi me གེ་སར་ཅི་མེ
 Gélètè 格勒特
 Gèrìlètú 格日勒图
 Glang dar ma གླང་དར་མ
 gling bsres གླིང་བསྐྱེས
 gling bsres ba གླིང་བསྐྱེས་བ
 gling bsres dka' bcu གླིང་བསྐྱེས་དཀར་བཅུ
 Gling bza' thar mdo skyid གླིང་བཟང་ཐར་མདོ་སྐྱིད
 glo གློ
 Glu rol གླུ་རོལ
 gnas bdag གནས་བདག
 gnyan གཉན
 Gnyan chen གཉན་ཆེན
 Gnyan po smad cha dmar can གཉན་པོ་སྐད་ཆ་དམར་ཅན
 Gnyan po'i sgar thog གཉན་པོའི་སྐར་ཐོག

Gnyan thog གཡན་ཐོག
 Gnyan thog 'brog གཡན་ཐོག་འབྲོག
 Gnyan thog la kha གཡན་ཐོག་ལ་ཁ
 Gnyan thog mkhar གཡན་ཐོག་མཁར
 Go bu me khrin གོ་བུ་མེ་ཁྲིན་
 Go bu me tu hu sun khrin གོ་བུ་མེ་རུ་ཁུ་སུན་ཁྲིན་
 go thang གོ་ཐང
 Go'u sde གོ་འུ་སྡེ
 Gol su གོ་སུ
 Gong sa rin po che གོང་ས་རིན་པོ་ཆེ
 gos sku གོས་སྐུ
 Gru kha'i གུ་ཁའི
 grwa 'gyed གྲལ་འགྱེད
 grwa rgyun གྲལ་རྒྱུན་
 grwa skor གྲལ་སྐོར་
 grwa tshang bla ma གྲལ་ཚང་བླ་མ
 Gsang bdag གསང་བདག
 Gsang phu གསང་ཕུ
 gsar གསར་
 Gser chen gzhung གསེར་ཆེན་གཞུང་
 Gser khog གསེར་ཁོག་
 gser yig གསེར་ཡིག་
 gser yig chen mo'i mtshan byang
 གསེར་ཡིག་ཆེན་མོའི་མཆན་བྱང་
 gtam dpe གཏམ་དཔེ
 gtor ma གཏོར་མ
 Guan Laoye 官老爷
 Guangdong 广东
 Guanting 官亭
 Guanyin Pusa 观音菩萨
 Guanzhong 官中
 Guide 贵德
 Guihuacheng 歸化成
 Guishe erjiang 龟蛇二将
 Guisui-Suiyuan 歸綏綏遠
 Guō'érduǒ 郭尔朵
 Guō'érduǒ dīdī' 郭尔朵的的

Guōlóng 郭隆
 Guomari 郭麻日
 Gushan 古鄯
 Gusiluo 哱廝罗
 Gyang bzhi གྱང་བཞི
 Gyen 'dzi ri lang གྱེན་འཛི་རི་ལང་
 Gyi ling mkhar གྱི་ལིང་མཁར་
 Gza' brgyad གཙལ་བརྒྱད་
 Gza' mchog གཙལ་མཆོག་
 gzhung las pa གཞུང་ལས་པ་
 Ha Mingzong 哈明宗
 Hai Tao 海涛
 Haidong 海东
 Hainan 海南
 Haixi 海西
 Haja, Hajia 哈家
 Halazhigou 哈拉直沟
 Hami 哈密
 Hàn, Han 汉
 Handi, Hantai 旱台
 Hanyu Pinyin 汉语拼音
 Haomen he 浩門河
 Har gdong khang tshan ཧར་གདོང་ཁང་ཚན་
 Hara Bulog, Heiguan 黑泉
 Hé-Huáng 河湟
 Hé'ér 合儿
 Hè'ér 贺尔
 Hebei 河北
 Heidinggou 黑顶沟
 Heihu Linggunang 黑虎灵光
 Heima Zushi 黑马祖师
 Heishui 黑水
 Hejia 何家
 Helang Yexian 何朗业贤¹
 Henan 河南

¹ [A Tibetan name, thus the Chinese characters are conjectural.]

Heqing 合庆
 Heyan 河沿
 Hézhōu 河州
 Hgarilang, Huangcaogou 黄草沟
 Hgunbin, Kumbum, Sku 'bum Byams pa gling
 སྐུ་འབྲུམ་བྱུང་མ་པ་སྒྲིང་, Ta'er 塔尔
 honghua 宏化
 Hongnai 红崖
 Hóngwǔ, Hongwu 洪武
 Hóngyá 红崖
 Hongyazigou 红崖子沟
 hor, Hor ཁོར
 Hor bza' hu sun khrin ཁོར་བཟའ་ཏུ་སྤྱུང་ཁྲིན
 hor chen ཁོར་ཆེན
 Hor dor nag po ཁོར་དོར་ནག་པོ་
 Hor dor rta ཁོར་དོར་རྟ་
 Hor dor rta nag po gnyan po smad char dmar
 can ཁོར་དོར་རྟ་ནག་པོ་གཉན་པོ་སྤྲད་ཆར་དམར་ཅན
 Hor gnyan po mung khe gan ཁོར་གཉན་པོ་མུང་ཁེ་གན
 Hor nag ཁོར་ནག
 Hor o chi go bu me thu me lun
 ཁོར་ཨ་ཆེ་གོ་བུ་མེ་ཐུ་མེ་ལུང་
 Hor rgya ཁོར་རྒྱ
 hor rgyal ཁོར་རྒྱལ་
 Hor se chen ཁོར་སེ་ཆེན
 Hor spun zla ཁོར་སྤྱུན་བླ་
 Hor tho lung ཁོར་ཐོ་ལུང་
 Hu Fang 胡芳
 Hu su ho ཏུ་སུ་ཁོ་
 Hu Yanhong 胡艳红
 Huáng 惶
 Huangdi 皇帝
 Huangfan 黄番
 Huangnan 黄南
 Huangnan zangzu zizhizhou tongjiju 黄南藏族
 自治州统计局
 Huangshui 湟水

Huangsi 黄寺
 Huangyuan 湟源
 Huangzhong 湟中
 Huárè 华热
 Huarin, Hualin 桦林
 Huhehaote 呼和浩特
 Hui 回
 Hulijia 胡李家
 Hún 浑
 Hunan 湖南
 Huolu Jiangjun 火炉将军
 Húsījǐng 胡斯井
 Hùzhù, Huzhu 互助
 Huzhu Tuzu zizhi xian 互助土族自治县
 Hxin, Hashi 哈什
 ja khang རྒྱ་ཁང་
 Janba, Wangjia 汪家
 Janba Taiga, Zhanjiatai 湛家台
 Jangja, Zhangjia 张家
 Jangwarima, Yatou 崖头
 Jí 吉
 Jiading 加定
 Jiajia 贾加
 Jiang Kexin 姜可欣
 Jiangsu 江苏
 Jianwen 建文
 Jianzha 尖扎
 jiashen 家神
 Jidi Majia 吉狄马加
 Jielong 结龙
 Jihua shengyu 计划生育
 jihua shengyu bangongshi 计划生育办公室
 Jiirinbuqii, Tsong kha pa རྩོད་ཁ་པ་, Zongkaba 宗喀
 巴
 Jilog, Jiaoluo 角落
 jìn 市斤
 Jīn Yù 金玉

Jinbu, Junbu 军部
 Jindan dao 金丹道
 Jingning 静宁
 Jinzimei 金子梅
 Jishi 积石
 Jiutian Shengmu Niangniang 九天圣母娘娘
 jo bo ཇོ་བོ
 juan 卷
 Jughuari, Zhuoke 桌科
 ka bcu ཀ་བཙུ
 Ka dar skyid ཀ་དར་སྐྱིད
 ka par nas bshad pa ཀ་པར་ནས་བཤད་པ
 Ka rab ཀ་རབ
 Kaile meiyu 开了没有
 Kailu Jiangjun 开路将军
 Kan lho ཀན་ལྷོ
 Kanchow, Ganzhou 赣州
 kang 炕
 Kāngxī, Kangxi 康熙
 Kemuchuer Ling, Kemuchu Ling 克木楚岭
 kha btags ཁ་བཏགས།, hada 哈达
 Khams ཁམས
 Khenpo Ngawang Dorjee མཁན་པོ་ངག་དབང་དོར་ཇེ
 khri ba bla brang ཁྲི་བ་བླ་བརྟན
 khrid ཁྲིད
 Khu lung ཁུ་ལུང
 khyad chos ཁྱེད་ཆོས
 Khyod gang la song rgyu ཁྱོད་གང་ལ་སོང་རྒྱུ
 Khyod kha sang gang du song ཁྱོད་ཁ་སང་གང་དུ་སོང་
 kla glo ལྷ་ལྷོ
 kla klo ལྷ་ལྷོ
 Klu 'bum tshe ring ལུ་བུམ་ཙམ་རིང་
 Klu rol ལུ་རོལ་
 klu rtsed ལུ་རྩེད
 Klu'i ལུ་འི
 klu'u ri ལུ་འུ་རི
 Ko'u mol ri lang ཀོ་འུ་མོལ་རི་ལང་

Kong Lingling 孔林林
 Krang co hrin ཀྲང་ཙོ་ཁྲིན་
 Ku Yingchunlan 库迎春兰
 Kun dga' bkra shis ཀུན་དགའ་བརྒྱ་ཤིས་
 kun slong ཀུན་སྤོང་
 Kuòduān 阔端
 Kuxin, Huzichang 胡子场
 kyus ཀུས་
 La ལ་
 La Erhua 喇二花
 La Nuer, Ernü 喇二女
 lab rtse ལབ་རྩེ
 Lailiao meiyu 来了没有
 Lajia 喇家
 Lama Tangseng, Xuanzang 玄奘
 Lamaguan 喇嘛官
 Langja, Langjia 浪加
 Lanzhou 兰州
 Lǎoyā 老鸦
 Laoyeshan 老爷山
 laozher 老者
 Laozhuang 老庄
 Lashizi Kayari (Heidinggou 黑沟顶)
 Lawa 拉哇
 lba ལཔ་
 Lcags mo tshe ring ལཱ་གས་མོ་ཙམ་རིང་
 Lcang skya ལུང་སྐྱེ
 Lcang skya rol pa'i rdo rje ལུང་སྐྱེ་རོལ་པའི་རྩོམ་
 Ledu 乐都
 Lha babs ལྷ་བབས་
 Lha btsun Mthu stobs nyi ma ལྷ་བཙུན་མཐུ་སྟོབས་ཉི་མ་
 lha bzo ba ལྷ་བཙོ་བ་
 Lha mo skyid ལྷ་མོ་སྐྱིད་
 lha pa, Lha pa ལྷ་པ་
 lha rams pa ལྷ་རམས་པ་
 lha rams pa dge bshes ལྷ་རམས་པ་དགེ་བཤེས་
 lha rtsed ལྷ་རྩེད

Lha sa ལ་ས
 lha'i sgrub thabs ལྷའི་སྒྲུབ་ཐབས
 Lho nub du skra gcan ལྷོ་ལུབ་དུ་སྐྱ་གཙན
 Lhor phur bu ལྷོར་ཕུར་བུ
 Lǐ 李
 li 里
 Li Baoshou 李保寿
 Li Cunxiao 李存孝
 Li Dechun 李得春
 Li Fumei 李富梅
 Li Jinwang 李晉王 AKA, Li Keyong 李克用
 Li Jinwang 李晋王
 Li Lizong 李立遵
 Li Peng 李鹏
 Li Qingchuan 李青川
 Li Xiande 李贤德
 Li Xinghua 李兴花
 Li Yaozu 李耀祖
 Li Yuanhao 李元昊
 Li yul ལི་ཡུལ
 Li Zhanguo 李占国
 Li Zhanzhong 李占忠
 Li Zhonglin 李钟霖
 Li Zhuoma 李卓玛
 liang 兩
 Liangcheng 凉成
 Liángzhōu, Liangzhou 凉州
 Liǎodōng 辽东
 Liaoning 辽宁, 遼寧
 libai si 礼拜寺
 Lijia 李家
 Limusishiden, Li Dechun 李得春
 Lingle Huangdi 领乐皇帝
 Lintao 临洮
 Liu Daxian 刘大先
 Liuja, Liujia 柳家
 Lizong 立遵

lkugs pa ལུགས་པ
 lnga ལྷ
 Lnga mchod ལྷ་མཆོད
 Lo brgya ལོ་བརྒྱ
 Lo lha ལོ་ལྷ
 Lo ལོ
 Lo sar ལོ་སར
 long ལོང
 Long Deli 隆德里
 longhu 龙壺
 Lóngshuò 龙朔
 Longwang 龙王
 Longwang duo de difang Hezhou, Niangniang
 duo de difang Xining 龙王多的地方河州,
 娘娘多的地方西宁
 Lóngwù 隆务
 Longwu 隆吾
 lta-tchinbu Лта-чинбу
 Lǔ 魯
 Lu ba go go ལུ་བ་གོ་གོ
 Lu Biansheng, Luban Shengren 鲁班圣人
 Lü Jinlianmei 吕金莲梅
 Lü Shengshou 吕生寿
 Lü Yingqing 吕英青
 Lu Zhankui 鲁占奎
 Luantashi, Luanshitou 乱石头
 lugs srol ལུགས་སྒོལ
 Lun hu khrin ལུན་ཀུ་ཁྲིན
 lung rigs ལུང་རིགས
 Lǔshījiā 鲁失夹
 Ma Fanglan 马芳兰
 Ma Guangxing 马光星
 Ma Guorui 马国瑞
 Ma gzhi dmag མ་གཞི་དམག
 Ma Hanme, Ma Hanmo 马罕莫
 Ma Jun 马钧
 Ma ling yis མ་ལིང་ཡིས

Ma Luguya 马录古亚
 Ma ni skad ci, Manikacha མ་ནི་སྐད་ཅི་མ་མ་ཀའ་ཅེ་
 Ma Qiuchen 马秋晨
ma song མ་སོང་
 Ma Taohua 马桃花
 Ma Tianxi 马天喜
 Ma Wei 马伟
 Ma Xiaochen 马晓晨
 Ma Xiuying 马秀英
 Ma Youyi 马有义
 Ma Yulan 马玉澜
 Ma Zhan'ao 马占鳌
 Majia 马家
 Majiazi 马家子
man ngag མཎ་ངག་
mao 毛
 Mao Qiaohui 毛巧晖
 Maohebu 毛荷堡
 Maqang Tugun, Baiya 白崖
mchod pa མཚོད་པ་
 Mchod rten dkar po མཚོད་རྟེན་དཀར་པོ་
 Mchog sgrub mtsho མཚོག་སྒྲུབ་མཚོ་
 Mdo མདོ་
 Mdo smad མདོ་སྐད་
Mdo smad chos byung མདོ་སྐད་ཆོས་འབྱུང་
 mdo smad kyi bshad grwa yongs kyi gtso bo
 dgon lung gi chos sde chen po མདོ་སྐད་ཀྱི་
 བཤད་གྲ་ཡོངས་ཀྱི་གཙོ་བོ་དགོན་ལུང་གི་ཆོས་སྡེ་ཆེན་པོ་
mdzod btags མཛོད་བཏགས་
mdzod thag མཛོད་ཐག
 Ménggǔ'ér 蒙古尔
 Mengudzhu Менгү, джу, möngke zuu,
 muivggae jiu
 Menyuan 门源
 Mgar stong rtsan མགར་སྟོང་རྩ་རྒྱ
 Mgar stong rtsan yul zung མགར་སྟོང་རྩ་རྒྱལ་རྒྱུད་
 Mgo 'dug tsho ba མགོ་འདུག་ཚོ་བ་

Mgo log མགོ་ལོག་
mi tshan མི་ཚན་
 miao 庙
 Miaochuan 邈川
 Mín 岷
ming btags byed mi མིང་བཏགས་བྱེད་མི་
ming btags pa མིང་བཏགས་པ་
ming btags zur pa མིང་བཏགས་ཟུར་པ་
 Míng, Míng 明
 Míng-Qīng 明清
 Mínhé, Minhe 民和
 Minzhu 民主
minzu 民族
mjug gi 'bul dar མཇུག་གི་འབྲུལ་དར་
mngon rtogs rgyan མངོན་རྟོགས་རྒྱན་
mnyam med rje btsun tsong kha pa chen pos
 mdzad pa'i byang chub lam rim chen
 mo'i dka' ba'i gnad rnams mchan bu
 bzhi'i sgo nas legs par bshad pa theg
 chen lam gyi gsal sgron མཉམ་མེད་རྩི་བཙུན་
 ཆོན་ལ་པ་ཆེན་པོས་མཛད་པའི་བྱང་ཆུབ་ལམ་རིམ་ཆེན་མོའི་དཀ
 ལ་བའི་གནད་རྒྱུ་མཚན་བྱ་བཞིའི་སྟོན་ལེགས་པར་བཤད་
 པ་ཐེག་ཆེན་ལམ་གྱི་གསལ་
mo ba མོ་བ་
 Mo Fangxia 莫芳霞
 Mo Zicai 莫自才
modaya 猫大爷
mtshan nyid bshad pa'i grwa མཚན་ཉིད་བཤད་པའི་གྲ་
 Mtsho sngon མཚོ་སྒོན་
 Mtsho sngon po མཚོ་སྒོན་པོ་
 Mtsho snying མཚོ་སྙིང་
mu 亩
 Myang 'dus མུང་འདུས་
 Na Chaoqing 那朝庆
na re ན་རེ་
 Na thong ན་ཐོང་

Na tsha go bkal mtshams gcod

ན་ཚ་གོ་བསྐལ་མཚམས་གཅོད

Nag chu ནག་ཚུ,

Nag chu'i kha ནག་ཚུའི་ཁ

nag po [spyod pa] skor gsum

ནག་པོ་སྤྱོད་པ་སྒྲོར་གསུམ

Nag po skor gsum ནག་པོ་སྒྲོར་གསུམ

nang chen ནང་ཆེན

nang so ནང་སོ

Nang sog ནང་སོག

Nanjia, Anjia 安家

Nanjiaterghai, Anjiatou 安家头

Nanmengxia 南门峡

Nanmuge 南木哥

Nansan, Nanshan 南山

Nanshan 南山

nenjengui, yanjiaogui 眼见鬼

Nga a khu tshang la 'gro nas ང་ཨ་ཁུ་ཚང་ལ་འགོ་ནས

Nga a khu tshang la song nas ང་ཨ་ཁུ་ཚང་ལ་སོང་ནས

Ngag dbang legs bshad rgya

mtsho ངག་དབང་ལེགས་བཤད་རྒྱ་མཚོ

Ngag dbang mkhyen rab rgya mtsho

ངག་དབང་མཁྱེན་རབ་རྒྱ་མཚོ

Nian Gengyao 年羹尧

Nianbo 碾伯

Nianduhu 年都乎

Niangniang 娘娘

Nijia 吕家

Ningbo fu qianhu shouyu 宁波副千户守禦

Níngxia, Ningxia 宁夏

Niuqi, Liushuigou 流水沟

Niutou Wang 牛头王

no mon han མོ་མོན་ཀན

Nongchang 农场

Nongcun hezuo yiliao baoxian 农村合作医疗保

险

Nor lda bkra shis འོ་ལ་བཀྲ་ཤིས་

Nub byang du nyi ma ལུབ་བྱང་དུ་ཉི་མ

Nub du zla ba ལུབ་དུ་བླ་བ

Nuo Shuangxihua, E Shuangxihua 鄂双喜花

Nuojia, Ejia 鄂家

nye 'brel ཉེ་འབྲེལ

Nye sring ཉེ་སྤྱིང

Nyi ma 'dzin ཉི་མ་འཛིན

Nyi ma 'dzin Ngag dbang legs bshad rgya

mtsho ཉི་མ་འཛིན་ངག་དབང་ལེགས་བཤད་རྒྱ་མཚོ

O chi go bu me thu me lun ཨོ་ཆི་གོ་བུ་མེ་ཐུ་མེ་ལུན

O chi hu sun ཨོ་ཆི་ཁུ་སུན

O hu me tu ཨོ་ཁུ་མེ་ཐུ

pA ren པ་རེན

Pad spungs པད་སྤུངས

Pe dpa' ri lang པེ་དཔ་འའི་ལང

Pe hu པེ་ཁུ

Pen hwa ri lang པེན་ཁྱ་རི་ལང

Per nyi ma 'dzin པེར་ཉི་མ་འཛིན

Per nyi ma 'dzin Ngag dbang legs bshad rgya

mtsho པེར་ཉི་མ་འཛིན་ངག་དབང་ལེགས་བཤད་རྒྱ་མཚོ

pha rol bdud sde'i dpung tshogs

ཕ་རོལ་བདུད་སྡེའི་དཔུང་ཚོགས་

phan theb པན་ཐེབ

phas thi པས་ཐི

pho brang ཕོ་བྲང

phrug ཕུག

phug tshangs kyi gtam ཕུག་ཚངས་ཀྱི་གཏམ

Phun tshogs ཕུན་ཚོགས་

phyag ཕུག

phying ཕྱིང

Phyug rtse chos rje ཕུག་རུ་ཅེ་ཆོས་རྗེ

Pin rkya tshi me པིན་རྒྱ་ཚེ་མེ

Ping'an 平安

Pinyin 汉语

po tho པོ་ཐོ

po ti lnga པོ་ཏི་ལྷ

Pochu mixin 破除迷信

Potala པོ་ཏ་ལ
 Puba 普巴
 Pudang, Pudonggou 普洞沟
 Pudong 浦东
 Qaghuali, Chaergou 岔儿沟
 Qangsa, Chunsha 春沙
 Qazi, Qiazi 卡子
 Qi 祁
 Qi Huimin 祁慧民
 Qi Jianqing 祁建青
 Qi Tusi 祁土司
 Qi Wenlan 祁文兰
 Qi Zhengxian 祁正贤
 Qianhe 前河
 qiānhùsuǒ 千户所
 Qianjin 前进
 Qiānlóng, Qianlong 乾隆
 Qiao Dongmei 乔冬梅
 Qiao Shenghua 乔生华
 Qighaan Dawa, Baiyahe 白牙合
 Qijia 祁家
 Qijia Laoye 祁家老爷
 Qílián, Qilian 祁连
 Qiliao! Sanliao! 去了! 散了!
 Qín 秦
 Qīng, Qing 清
 Qingdao 青岛
 Qinghai yiyao weishengzhi 青海医药卫生志
 Qīnghǎi, Qinghai 青海
 Qinghaihua 青海话
 Qinghaisheng Fangyizhan 青海省防疫站
 qingkuo 青稞
 Qinglong Tianzi 青龙天子
 Qingming 清明
 Qingyun 庆云
 Quurisang Srishiji, Huayuansi 花园寺
 Ra 𑄢

rab 'byams རབ་འབྲམས
 rab 'byams pa རབ་འབྲམས་པ
 Rab brtan rdo rje རབ་བརྟན་རྡོ་རྗེ
 Rab kha རབ་ཁ་
 Rab kha gru gtong རབ་ཁ་གུ་གཏོང
 rang bzhin gnas rigs རང་བཞིན་གནས་རིགས
 rang nyid rgyal ba རང་ཉིད་རྒྱལ་བ
 Rangdin, Longdong 龙东
 Rangghuali, Longyi 龙一
 rangpi, niangpi 酿皮
 Rar du pa sang རར་དུ་པ་སང
 Rar lhor mig dmar རར་ལྷོ་རིག་དམར
 rdo ram pa རྡོ་རམ་པ
 Rdo rje 'jigs byed རྡོ་རྗེ་འཇིགས་བྱེད
 Rdo rje gdan རྡོ་རྗེ་གདན
 rdung rgyug རུང་རྒྱུག
 Reb gong རེབ་གོང
 Reb gong gnyan thog རེབ་གོང་གཉན་ཐོག
 Reb gong rgan rgya རེབ་གོང་རྒྱ་
 ren po che, rnbuqii, renboqie 仁波切
 ren 人
 Renminbi 人民币
 Rgan rgya རྒྱ་རྒྱུ
 Rgulang, Dgon lung ར་གོ་ལུང་, Erh-ku-lung,
 Guolong 郭隆, Yu-ning, Youning 佑宁
 rgya རྒྱ
 Rgya bza' kong jo རྒྱ་བཟའ་ཀོང་རྡོ
 Rgya gar rdo rje gdan རྒྱ་གར་རྡོ་རྗེ་གདན
 Rgya hor རྒྱ་ཧོར
 Rgya tshang ma རྒྱ་ཙང་མ
 Rgyal sras རྒྱལ་སྲས
 Rgyal sras 'Jigs med ye shes grags
 pa རྒྱལ་སྲས་འཇིགས་མེད་ཡེ་ཤེས་གྲགས་པ
 Rgyal sras Don yod chos kyi rgya mtsho
 རྒྱལ་སྲས་དོན་ཡོད་ཚོས་ཀྱི་རྒྱ་མཚོ
 Rgyal sras rin po che རྒྱལ་སྲས་རིན་པོ་ཆེ
 rgyug རྒྱུག

rgyugs རྒྱལ་སྤྱོད་
rgyugs len pa རྒྱལ་སྤྱོད་པ་
Ri lang རི་ལང་
Ri lang bcu gnyis རི་ལང་བཅུ་གཉིས་
Ri stag རི་སྟག་
rigs རིགས་
rigs lam pa རིགས་ལམ་པ་
rigs lung byed mkhan རིགས་ལུང་བྱེད་མཁན་
Rin chen sgrol ma རིན་ཆེན་སྒྲོལ་མ་
ris med རིས་མེད་
Riyue Dalang 日月大郎
rjes gnang རྟེན་གྲངས་
rka རྒྱ་
Rka gsar རྒྱ་གསར་
Rka gsar dgon dga' ldan 'dus bzang chos gling
 རྒྱ་གསར་དགོན་དགའ་ལྡན་འདུས་བཟང་ཆོས་གླིང་
rlung rta རླུང་རྟ་
Rma chu རྩ་ཆུ་
Rma chu'i rab kha dngul ri'i sa bzang gri spyod
 རྩ་ཆུའི་རབ་ཁ་དངུལ་རིའི་ས་བཟང་གྲི་སྤྱོད་རབ་ཁ་
Rma lho རྩ་ལྷོ་
RMB, Renminbi 人民币
rnam 'grel རྩམ་འགྲེལ་
rnam gzhang རྩམ་གཞག་
Rnam rgyal རྩམ་རྒྱལ་
rnbuqii, rin po che རིན་པོ་ཆེ་ *ren po che, renboqie*
 仁波切
Rong bo རོང་བོ་
Rong bo nang so རོང་བོ་ནང་སོ་
Rong zom རོང་ཟོམ་
ronghua fugui 荣华富贵
Rta 'gying རྟ་འགྱིང་
rta chen po རྟ་ཆེན་པོ་
Rta mgrin རྟ་མགྲིན་
rtag gsal khyab རྟག་གསལ་ཁྱེད་
rtsam pa རུམ་པ་
Rtse khog རེ་ཁོག་

rtsis bzhag gi rgyugs རེས་བཞག་གི་རྒྱལ་སྤྱོད་
rtsod grwa རྩོད་གྲུ་
rtsod zla རྩོད་བླ་
sa ས་
sa bdag ས་བདག་
Sa bdag sog po ri lang ས་བདག་སོག་པོ་རི་ལང་
sa dpyad pa ས་དཔྱད་པ་
Salar, Sala 撒拉
San'erjia 三二家
Sānchuān, Sanchuan 三川
Sānchuān Tüzú 三川土族
Sānchuānsìlǐ 三川四里
Sandaohe 三道河
Sangjie Renqian 桑杰仁谦
Sde ba chos rje སྡེ་བ་ཆོས་རྒྱལ་
Sde srid Sangs rgyas rgya mtsho
 སྡེ་སྤྱིད་སངས་རྒྱས་རྒྱལ་མཚོ་
Se ra སེ་ར་
Sems mtsho སེམས་མཚོ་
Sems nyid, sems nyid སེམས་ཉིད་
Sems nyid sprul sku bstan 'dzin 'phrin las rgya
 སེམས་ཉིད་སྤྲུལ་སྦུ་བསྟན་འཛིན་འཕྲིན་ལས་རྒྱལ་མཚོ་
sen chugs སེན་ཆུགས་
Seng ge gshong སེང་གེ་གཤོང་
sgar སྐར་
Sgar thog སྐར་ཐོག་
Sgo dmar སྐོ་དམར་
Sgo dmar G.yang mo tshe ring སྐོ་དམར་གཡང་མོ་ཆེ་རིང་
Sgo mang སྐོ་མང་
Sgo mang grwa tshang སྐོ་མང་གྲུ་ཚང་
Sgrol ma སྒྲོལ་མ་
sgrub sde སྒྲུབ་སྡེ་
Sha bar chos rje ས་བར་ཆོས་རྒྱལ་
Sha bar nang so ས་བར་ནང་སོ་
Sha Delin 沙德林
Sha Heshang 沙和尚
Shaanxi, Shǎnxī 陕西

shags ngan ཤགས་ངན
 Shahai 沙海
 Shānběi 陕北
 Shancheng 山城
 Shandong 山东
 Shanghai 上海
 Shangzhai 上寨
 Shānxī, Shanxi 山西
 Shanzhaojia 山赵家
 Shanzhou 鄯州
 Shao Yundong 邵雲東
 Shaowa 勺哇
 Shar Bla ma ཤར་བླ་མ
shar ཤར
 Shatangchuan 沙塘川
 Shdanbasang, Shijiamoni 释迦摩尼
 Shdangja, Dongjia 东家
 Shdara Tang, Dalantan 达拉滩
shen jian 神剑
shenfu 神甫
sheng 升
 Shenjiao 教神
sheqi 蛇旗
 Shgeayili, Dazhuang 大庄
 Shi Cunwu 师存武
 Shi'er Wei Zushi 十二位祖师
shibei 石碑
 Shina 史纳
 Shing bza' ཤིང་བཟའ
 Shíyá 石崖
sho ma ཤོ་མ
shor ba ཤོར་བ
shuang xi 双喜
 Shuangma Tongzi 双马童子
 Shuangshu 双树
 Shuilian Dong 水帘洞
 Shuimogou 水磨沟

Sichuan 四川
skabs bzhi pa སྐབས་བཞི་པ
 Skal bzang thub bstan 'phrin las rgya mtsho
 སྐལ་བཟང་ཐུབ་བསྟན་འཕྲིན་ལས་བླ་མཚོ་
 Skal bzang ye shes dar rgyas སྐལ་བཟང་ཡེ་ཤེས་དར་རྒྱས་
 Skal ldan rgya mtsho སྐལ་ལྷན་བླ་མཚོ་
 Sko tshi me སྐོ་ཙེ་མེ
skor ru སྐོར་རུ
skra ka སྐ་ཀ
skra phab སྐ་ཕབ
 Sku 'bum སྐུ་འབུམ
 Sku 'bum byams pa gling སྐུ་འབུམ་བྱམས་པ་གླིང་
 Skya rgya, Jiajia 贾加
 Skyabs 'gro སྐལ་བས་འགོ་
 Skyid shod sprul sku སྐྱིད་ཤོད་སྐུ་སྐུ་
skyor སྐྱོར
skyor dpon སྐྱོར་དཔོན་
 Smad pa སྐད་པ
smad phyogs སྐད་ཕྱོགས་
smeen, Sier 寺尔
 Smeen, Ximi 西米
 Smin grol སྐྱིན་གྲོལ་
 Smin grol no min han སྐྱིན་གྲོལ་ནི་མིན་ཏན་
 Smon lam, smon lam སྐྱོན་ལམ་
smyung gnas སྐྱུང་གནས་
sna tshogs 'di སྐ་ཚགས་འདི་
sngags 'chang སྐགས་འཆང་
sngags pa སྐགས་པ་
 Snying bo rgyal སྐྱིང་བོ་རྒྱལ་
 Snying mo སྐྱིང་མོ་
 Snying rje tshogs pa སྐྱིང་རྗེ་ཚགས་པ་
 Sog སོག་
 Sog rdzong སོག་རྫོང་
 Sog rgya སོག་རྒྱུ་
sog yul སོག་ཡུལ་
 Song Ying 宋颖
song སོང་

Songchang Suzhun (Sizhun?) 耸昌厮均
 Songduo 松多
 Songjia 宋家
 Songpan 松潘
 Songrang, Xunrang 逊让
 Spun zla hor gyi rgyal po སུན་ལྷ་ཧོར་གྱི་རྒྱལ་པོ་
 spyi 'jog སྤྱི་འཛོག་
 spyi rdzas སྤྱི་རྩམ་
 srang སྲང་
 srol སྟོལ་
 Strong btsan sgam po སྟོང་བཙན་སྐམ་པོ་
 srung ma སྲུང་མ་
 Stag gzig nor gyi rgyal po སྟག་གཟིག་ནོར་གྱི་རྒྱལ་པོ་
 Stag lha rgyal སྟག་ལྷ་རྒྱལ་
 Stobs ldan སྟོབས་ལྷན་
 Su Shan 苏珊
 Sughuangghuali, Suobugou 索卜沟
 suitou 岁头
 Suiyuan 綏遠
 Sum pa སུམ་པ་
 Sum pa mkhan po Ye shes dpal 'byor
 སུམ་པ་མཁན་པོ་ཡེ་ཤེས་དཔལ་འབྱོར་
 Sun Wukong 孙悟空
 Sunbu, Songbu 松布
 Suojie Longwang 锁脚龙王
 Suojie Ye 锁脚爷
 Suonan 索南
 Suonan Cuo 索南措
 Suzhou 苏州
 Suzhou Xinzhi 苏州新志
 tA si ཏཱ་སི་
 Ta'er si 塔尔寺
 Taishan 泰山
 Taizi 台子
 Tang Xiaoqing 汤晓青
 Táng, Tang 唐
 tangka 唐卡, thang ka ཐང་ཀ་

Tangraa, Tangla 塘拉
 Tangseng 唐僧
 thal 'phen ཐལ་འཕེན་
 thal 'phreng ཐལ་འཕྲེང་
 thal srog ཐལ་སྟོག་
 thal zlog ཐལ་ལྷོག་
 thang ka ཐང་ཀ་
 theb ཐེབ་
 Ther gang nyi wi ཐེར་གང་ཉི་མི་
 ther gang nyi wi na thong ཐེར་གང་ཉི་མི་ན་ཐོང་
 Thu me lun ཐུ་མེ་ལུན་
 Thu'u bkwan ཐུ་འུ་བཀྱན་
 Thu'u bkwan blo bzang chos kyi nyi ma
 ཐུ་འུ་བཀྱན་བློ་བཟང་ཆོས་ཀྱི་ཉི་མ་
 thun mong ma yin pa ཐུན་མོང་མ་ཡིན་པ་
 thun mong pa ཐུན་མོང་པ་
 Tianjia 田家
 Tianjin 天津
 tianqi 天旗
 Tiantang 天堂
 Tianyoude 天佑德
 Tiānzhù, Tianzhu 天助
 To'u pa tsi ཏཱ་པ་ཙི་
 Tongren 同仁
 tongzi 筒子
 tsakra bcu gsum gyi sngags blzog
 ཙན་པ་རུ་གསུམ་གྱི་སྟགས་བལ་ཐོག་
 tsampa, rtsam pa ཙམ་པ་
 tsha bzhed ཙམ་བཞེད་
 tsha gad ཙམ་གད་
 tsha gra ཙམ་ག་
 Tsha lu ma byin gi song ཙམ་ལུ་མ་བྱིན་གི་སོང་
 Tsha lu ma ster gi song ཙམ་ལུ་མ་སྟེར་གི་སོང་
 tsha ri ཙམ་རི་
 tsha ཙམ་
 tsha rting ཙམ་རྟིང་
 tshab grwa ཙམ་གྲལ་

tshad ma sde bdun ཚད་མ་སྡེ་བདུན
tshang ཚང
 Tshe hrin yan ཚེ་རིན་ཡན
 Tshe ring ཚེ་རིང་
 Tshe ring don 'grub ཚེ་རིང་དོན་འགྲུབ
 Tshe ring skyid ཚེ་རིང་སྒྱིད་
tshi me ཚེ་མེ
tshig nyen ཚེག་ཉེན་
tshig sgra rgyas pa ཚེག་སྒྲ་རྒྱལ་པ་
tsho ba ཚོ་བ་
 Tsho ཚོ
 Tsho kha ཚོ་ཁ་
tshogs ཚོགས་
tshogs lang ཚོགས་ལང་
tshogs langs lugs bzhin ཚོགས་ལངས་ལུགས་བཞིན་
 Tshwa mtsho ཚྭ་མཚོ་
 Tsi tsong ཅི་ཙོང་
 Tso ri ri lang ཅོ་རི་རི་ལང་
 Tso shi ri lang ཅོ་ཤི་རི་ལང་
 Tsong kha ཅོང་ཁ་
 Tsong kha pa ཅོང་ཁ་པ།, Zongkaba 宗喀巴
tszurhaitchi цзурхайчи
 Tū, Tu 土
 Tūdā 土达
 Tūfān, Tufan 吐蕃
 Tughuan, Tuguan 土官
 Tughuan Nengneng, Tuguan Niangniang 土官
 娘娘
 Tughuangang, Tuguanshan 土官山
 Tūhún 吐浑
 Tuìhún 退浑
 Tūmín, Tumin 土民
 Tuoba Yuanhao 拓跋元昊
 Tūrén, Turen 土人
tūsī, tusi 土司
 Tutai 土台 (Sujia 苏家?)
 Tūyùhún, Tuyuhun 吐谷浑

Tüzú, Tuzu 土族
 Tuzuyu 土族语
 Walighuan (Bagushan 巴古山)
 Wang, wang 王
 Wang chen khri བང་ཆེན་ཁྱི
 Wang Dongmeihua 王冬梅花
 Wang skyA བང་སྐལ་
 Wang Tusi 汪土司
 Wang Wenyan 王文艳
 Wang Yanzhang 王彦章
 Wang Yongqing 王永庆
 Wáng Yúnfēng 王云凤
 Wangjia 王家
 Wànli 万历
 Wanzi 湾子
 Wǎqúsìlǐ 瓦渠四里
 Weisheng jihuashengyuju 卫生计划生育局
 Wēiyuǎn, Weiyuan 威远
 Wen Xiangcheng 文祥呈
 Wen Xiping 文喜萍
 Wenbu 温逋
 Wencheng Gongzhu 文成公主
 Wenjia 文家
 Wentan Liaowang 文坛瞭望
 Wu Jiexun 吴解勋
 Wu Lanyou 吴兰友
 Wughuang, Bahong 巴洪
 Wujia 吴家
 Wulan 乌兰
 Wushi 五十
 Wushi 梧释
 Wushi xiang 五十乡
 Wutun 吾屯
 Wutun 五屯
 Wuyangbu 威远堡
 Wuyue Dangwu 五月端午
 Wuyue Duanwu 五月端午

Xanjang, *xanjang*, Shancheng, *shancheng* 山城
 Xi'an 西安
 Xia 夏
 Xia Guo 夏国
 Xiahe 夏河
 Xiakou 峡口
 Xianbei 鲜卑
Xianrenmin weishengyuan 县人民医院
Xianrenmin yiyuan 县人民医院
 Xiaosi 小寺
 Xibu dakaifa 西部大开发
 Xie 谢
 Xie Yongshouhua 谢永寿花
 Xiejia 谢家
 Xiela 协拉
 Xiera, Xiela 协拉
 Xifan 西番
 Xikouwai 西口外
 Xin 辛
 Xin Youfang 辛有芳
 Xing Haiyan 邢海燕
 Xing Quancheng 星全成
 Xing Yonggui 邢永贵
 Xing'er 杏儿
xingfu 幸福
 Xīníng, Xining 西宁, 西寧
 Xining Zhi 西宁志
 Xinjia 辛家
 Xinxia 辛峡
 Xiu Lianhua 绣莲花
 Xiwanzi 西灣子
 Xiyngzi 西营子
 Xu Xiufu 徐秀福
 Xuangwa, Beizhuang 北庄
 Xuanhua 宣化
 Xuanzang 玄奘
 Xuānzōng 宣宗

Xue Wenhua 薛文华
 Xunhua 循化
 Yá'ér 崖尔
 Yan Guoliang 闫国良
 Yáng 杨
 Yang Chun 杨春
 Yang lji tsho ba ཡར་ལྷི་ཙོ་བ་
 Yang Xia 杨霞
 Yangda, Changshoufo 长寿佛
 Yangja, Yangjia 杨家
 Yangjia 杨家
 Yangtou Huhua 羊头护化
 Yangzi, Changjiang 长江
 Yar klung tsang po ཡར་ལུང་ཙང་པོ་
 Yar sko tsho ba ཡར་སྐོ་ཙོ་བ་
 Yar sko ཡར་སྐོ་
 Ye su khe ཡེ་སུ་མེ་
 Yí 夷
 Yi Lang 衣郎
yig cha gsar ba ཡིག་ཇ་གསར་བ་
yig rgyugs ཡིག་རྒྱུགས་
 Yigongcheng 移公城
 Ying Zhongyu 应忠瑜
 Ying Zihua 英子花
 Yīngzōng 英宗
yinyang 阴阳
 Yomajaa, Yaomajia 姚麻家
 Yon tan 'od ཡོན་ཏན་འོད་
 Yon tan rgya mtsho ཡོན་ཏན་རྒྱ་མཚོ་
 Yǒngchàng 永昌
 Yǒngdèng 永登
 Yǒnglè, Yongle 永乐, 永樂
 Yongning 永宁
 Yongzheng 雍正
 Yòuníng 佑宁
 Youning si 佑寧寺
 Yuan, *yuan* 元

yue 月
Yul shul ཡུལ་སྐུལ་
yul srol ཡུལ་སྐྱོལ་
Yun ci dmag ཡུན་ཅི་དམག
Zan Yulan 簪玉兰
Zanza 簪扎
zao 枣
zaoren 枣仁
Zeku 泽库
Zelin 泽林
zha ngo ཇཱ་ངོ་
zhal ngo ཇཱ་ལ་ངོ་
Zhalute 扎鲁特
Zhang blon bzhi ཇཱ་ལྷོན་བཞི་
Zhang Chongsunhua 张重孙花
Zhāng Dézǔ 张得祖
Zhang Xiang 张翔
Zhang Xihua 张喜花
Zhang Yinghua 张英花
Zhang Yongjun 张永俊
Zhangjiakou 张家口
Zhao Guilan 赵桂兰
Zhao Jinzihua 赵金子花
Zhao Xiuhua 赵秀花
Zhao Xiulan 赵秀兰
Zhao Yongxiang 赵永祥
Zhaomuchuan 赵木川
Zhejiang 浙江
zhihui qianshi 指挥僉事

Zhili 直隶
Zhong Jingwen 钟进文
Zhong Shumi, Zhang Shumei 张淑梅
zhongdouju 种痘局
Zhu Bajie 猪八戒
Zhu Changminghua 朱长命花
Zhu Chunhua 朱春花
zhu dar ཇཱ་དར་
Zhu Ernuer, Ernü 朱二女
Zhu Guobao 朱国宝
Zhu Haishan 朱海山
Zhu Jinxiu 朱金秀
Zhu Xiangfeng 朱向峰
Zhu Yongzhong 朱永忠
Zhuang Xueben 庄学本
Zhuānglàng 庄浪
Zhujia 朱家
Zhuoni 卓尼
Zi ling ཇི་ལིང་
zla ba dang po'i drug ba gnyis kyi nyin gsum
gyi ring la ཇཱ་བ་དང་པའི་དུག་བ་གཉིས་ཀྱི་ཉིན་གསུམ་
 ཇཱ་རིང་ལ་
zla po byed ཇཱ་པོ་བྱེད་
Zo wi ne ni ཇོ་ཡི་ནེ་ནི་
Zongge 宗哥
Zonggecheng 宗哥城
zongjia 天子
zur skol ཇུར་སྐོལ་
Zushi 祖師